


THE
PRINCIPLE
OF
ALL PRINCIPLES
Concerning RELIGION.

OR
THE SVMMME OF
certaine SERMONS:

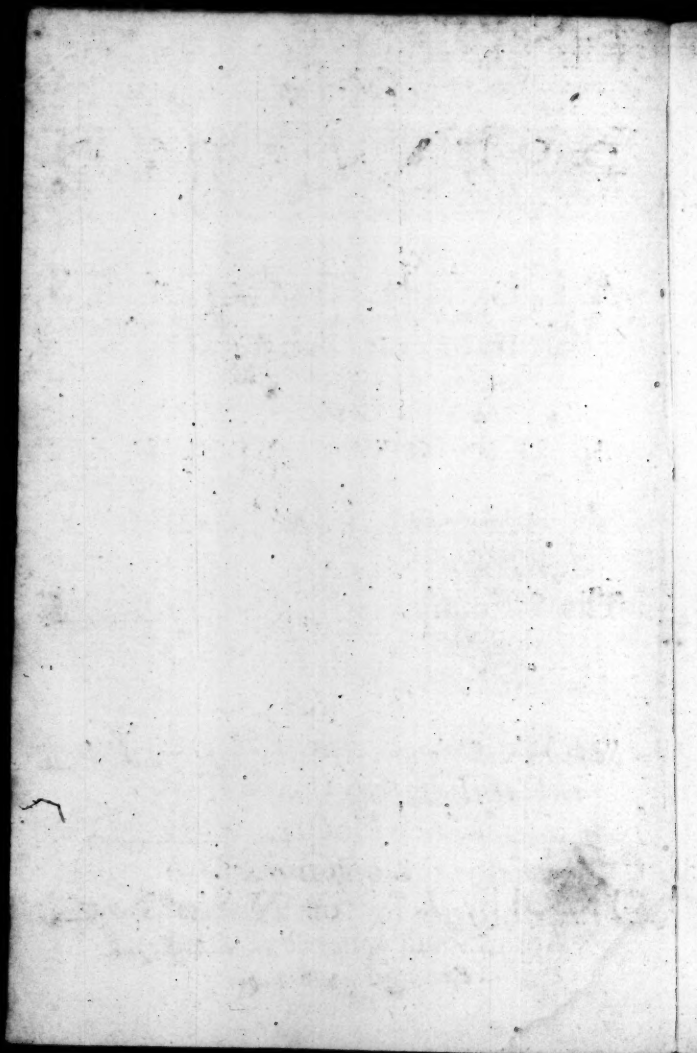
Prooving
The Scriptures to be the very VVord
OF GOD.



Ioh. 5. 39.

*Search the Scriptures; For in them yee thinke
to haue eternall life.*

LONDON
Printed by I. D. for Nicholas Bourne,
At the South entrance of the Royall
Exchange. 1624.





TO THE
WORSHIPFUL,

Mr HUMPHREY BROVNE,
Increase of Grace, and
the saving knowledge
of Iesus Christ.



Mongst other
Doctrines here-
tofore gathered
from my Text,
viz Act. 24. 14. 15.

16. We learned, that, *Wee are to*
ground our Faith onely vpon the Word
written. Which Doctrine arose
out of this Observation, That
Paul doth not say, He beleevd

all things whatsoever as directions of his worshipping the God of his Fathers; but Believing all things written in the Law, & the Prophets, so worship I, &c This point is worthy due consideration, in these prevaricating times, wherein *Papists* doe so fearefully decline the *Word written*, and runne vnto *Traditions*, which they call *Vnwritten Verities*; though indeede *Traditionall* very lyes; they runne (I say) vnto these, as vnto the rocke of their refuge. For if they could, but in shew, iustifie their Antichristian Idolatry, and Superstitions by the *Word written*, how boasting they would then be, may appeare
by

by their catching at syllables
thereof, which sound, in phan-
tasticall eares, to some of their
purposes. So that Christ his
censure vpon the *Scribes* and
Pharises, may be iustly layd vp-
on them, viz: *Yee haue made the*
Word^a *written of none authoritie by*^a *Mat. 15 1. 6.*
your Traditions: But whosoever
speaketh not according to this
Word, it is because there is no
light in them^b. For the whole^b *Isa. 8. 20.*
Scripture (that is, The Word
written) is given by Inspira-
tion of God, and is profitable
to teach, to convince, to cor-
rect, and to instruct in righte-
ousnesse, that the man of God
may be absolute, being made
perfect vnto all good works^c.^c *1 Tim. 3. 15.*
16. 17.

A 3

Among

Amongst other Vses of the
sayd Doctrine, this was one,
If we are to ground our faith
only vpon the Word written,
then all, who are wise vnto
Saluation, must diligently read
the same; or, If they cannot
read, diligently heare them
read in publique Congregati-
ons, & els-where, as they may.
For to what ende was the
Word of God committed to
Writing; but that Gods people
should read, or heare it read
diligently? Therefore let vs re-
ligiously take to heart, and con-
sider the wise exhortation of
our Master Christ, viz: *Search
the Scriptures, For in them yee thinke
to haue eternall life*^d. Wherein ob-
serue,

serue, that He calleth the word
 of God *Scriptures*, that is, *Writings*,
 and not onely so, but *The Scrip-
 tures*, that is, *Writings* incom-
 parably excelling all other.
 For (indeed) they are given
 by inspiration of God. There-
 fore we are to search them.
 Which word *Search*, implieth
 Diligence. As where we are
 exhorted ^e to *Search for the Know-* ^ePro. 2. 3. 4.
ledge of God as for Treasures. But
 how are *Writings* searched o-
 therwise, than by diligent rea-
 ding? Thus did the Nobly-
 minded *Bareans* ^f *Search the Scrip-* ^fAct. 17. 11.
tures daily. So that Christ his ex-
 hortation is this in effect. If ye
 thinke (indeed) to haue eternall
 life in the *Scriptures*, then
 A 4 shew

shew your selues wise vnto
saluation by your diligence in
reading, or hearing them read.
This point requireth much
pressing in these times, where-
in too many are like those,
whom *Isaiah* taxeth. & VVho,
being covered with a spirit
of slumber, dreame of ea-
ting, but when they are a-
wake their soules are emp-
tie; Yet when a Booke is of-
fered them to be read, they
refuse, saying either *The Booke*
is Sealed, as doe the Papists;
or, *They cannot Reade*, as
doe thousands of irreligious
people, whose carelesnesse
to heare the Scriptures read,
(discovered by their late com-
ming

ming to the Church, where
the Scriptures be read, and
their readinesse to heare the
reading of vaine Bookes and
Ballades) doth manifest their
want of religious zeale, to
supply their disability to reade
the Scriptures, by diligence
in giuing attendance to the
reading thereof. But there
may come a time of tryall,
when the Deafe shall heare
the words of the Booke, as
I S A I A H Prophecieth in *Vers. 17. 18.*
the same Chapter. VVhich
Prophecie implieth, that he,
who sayd, He could not
read, should (yet) haue
signified desire to heare the
Booke read. To prevent
which

which tryall (if it may so please
our most gracious God) let's
imitate, yea, emulate the reli-
^hgious *Jewes*, ^h who so diligently
And 15. 21. heard the olde Testament read
in their Synagogues every Sab-
bath day, that Christ, and his
Apostles saw it not necessary
to quote Chapter, and Verse,
when they preached, or wrote.
And why? Because, by diligent
hearing the Scriptures read,
their memory was so confir-
med, that they could presently
acknowledge every allegation
to be contained in the Scrip-
tures. To which ende, viz: the
confirmation of memory by
reading, was the Word of God
written; Yea so, That the chil-
dren

children of *Israel* were commanded
as well to write Gods words
vpon the posts of their houses,
and vpon their gates, as to be
speaking of them, when they
sit, walke, &c. that they might
lay them vp in their hearts.
These things I now write, that
thereby I may stirre you, and
others vp, by reading, to renew,
and confirme your memory,
that it may, vnto your farther
edification, reflect vpon this
ground of Religiō. The Scrip-
tures be the very Word of God.
VWhich (indeed) is, *The Princi-
ple of all Principles concerning Religi-
on*, and therefore is (as it ought
to be) esteemed accordingly of
all that doe the Truth^k, that is,

Obey

ⁱ Deut. 11. 20.
19. 18.

^k Ioh. 3. 20.
Deut. 17. 18.
19.

Obey God in Sinceritie, so as
they come to the light thereof,
that their deeds may be made
manifest, that they be wrought
according to God. Therefore
not onely *David* a King, and an

¹Psal. 37. 25.
& 119. 105. 9.

olde man, professed Gods Word
to haue beene a *Light to his paths*,
but the Spirit also, by way of a
Question, doth, with a strong
asseveration, affirme, *That young
men (if they feare God) must re-
dresse their wayes in taking heede to
them according to Gods Word.* To
which our most holy God,
and to the Word of his grace,

¹Aa. 30. 32.

^m Which is able to build further, and to
giue you an inheritance amongst all
them which are sanctified, I heartily
commend you.

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ALL PRINCIPLES
concerning Religion.

Act. 24. 14. 15. 16.

14. But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my Fathers, beleeving all things which are written in the Law and the Prophets.

15. And haue hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the iust, and vniust.

16. And herein doe I exercise my selfe, to haue alwayes a Conscience voyde of offence towards God, and toward men.

N these three Verses may be observed 4 grounds of Religion, whereof every one is proved by the other three, and is of that powerfull

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full truth, that if it be beleaved indeed, it perswadeth the beleever to make conscience of sinne, therefore all are worthy of due consideration, *Viz.* (1.) *There is a God (by name, The God of Abraham, Isaac, and Iacob) to be worshipped,* (2.) *There is a Word of God (Viz. The Bible, that is, the Booke of Bookes, consisting of the olde, and new Testament) to be beleaved.* (3.) *There is a Resurrection both of iust, and uniuert to be expected.* And (4.) *There is a Conscience to be tendered.* The first ground hath beene layd as surely as I can. For none can be religious, who doth not beleue it. The second is likewise to be surely layd. For if there be no such Word, there can be no true religion, but superstition. The Samaritans^a and Athenians^b were superstitious, because they worshipped God not according to his Word. That therefore we may haue true spirituall comfort in our Christian Religion, in which we worship God, let vs be well

^aIoh. 4. 20. 22.

^bAct. 17. 22.

23.

well perswaded, that the Bible is the Word of God. That impostor *Mahomet*, to make the Turkes superstitiously to regard his *Alchoran*, Compiled by himselfe, a *Jew*, and a *Nestorian* heretique, so plotted with his Complices, that having tolde the Turkes that God would send his vndoubted Word about a Camels necke out of the Wildernesse, before the Sermon was ended, a Camell came into the Church with the *Alchoran* about the necke. Were not the Bible the vndoubted Word of God, we Christians are the most absurd in our Religion of all other. For we make him a God, and our onely Saviour, whom we acknowledge to haue beene a man, and crucified. But if it be, then may wee, with comfort, avow our Religion, against *Jewes*, *Turkes*, and *Papists*.

That we may be well grounded in this point, I haue determined to proue it not onely by the other three grounds, but also by imitating an order

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der of proofes which Christ obserueth, *Ioh. 5. 31. to 39.* With which I will begin as being most worthy in regard of the Author, and as shewing, that the Bible, which is the Word written, may be proved to be the Word of God, by like Arguments as Christ prooveth himselfe to be the E-

Ioh. 1. 1. 14.

ternall Word = made flesh, that is, the *Messiah*. Which he prooveth by 4. testimonies. 1. Of *Iohn Baptist*. 2. Of his owne Workes. 3. Of his Father; And 4. Of the Scriptures. In imitation therefore, let our first prooffe be,

Reason 1.

The Testimony of the Church, which, throughout all ages, hath avowed the Bible to be the vndoubted Word of God. Now all true Christians reioyce in the Church, as the *Jewes* did in *Iohn Baptist*. For it is

1 Tim. 3. 15.

The Pillar of truth. Not because the Church supporteth the Scriptures, so as to be the Word of God, as *Papists* would make vs to belecue. Nay, The Scriptures support the Church,

so

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so as to be the Church of God. Indeed, if there be no other use of a Pillar but to support, then that place of *1 Tim. 3. 15.* might seeme to make for the *Papists*: but there is another use of a Pillar, *viz.* To haue that written, or engraven therevpon, which is to be remembred for ever. As in *Rev. 3. Revel. 3. 12.* Christ sayth, *Him that overcometh, I will make a Pillar in the Temple of my God. How? I will write vpon him the Name of my God, and my new Name.* Indeed, The true sense of that to *Timothie* is this; As a Pillar doth preserve the memory of those things which are written thereon; So the Church preserveth Truth commended therevnto. This sense the place it selfe doth intimate; For (saith *Paul*) These things I write, that, if I tarry long, thou mayst know how to behaue thy selfe in the house of God, that it being the Church of the living God (therefore ever-living) may, as a Pillar, preserve Truth which it lear-

B

neeth

*Contra Epist.
Fund. cap. 5.*

*Contra Maxim.
lib. 3. cap. 14.*

*De Pastor.
cap. 14.*

*John. 4. 39.
42.*

neth of thee. Hence it is that *Austin* sayth, *I had not beleevved the Scriptures to have beene the Word, had I not beene mooved with the Churches credite.* Thus was he mooved indeed, when he first turned from his Manichisme: But when he was settled in Religion, thus he writeth to *Maximus.* Neither must I alledge the Councell of Nice in prejudice of the matter, nor you the Councell of Ariminum, Let matter strue with matter, cause with cause, reason with reason, by authoritie of the Scriptures. And in another place. Reade this out of a Prophet, out of a Psalm, out of the Law, out of the Gospel, out of an Apostle; Thence recite I the Church dispers^t over the whole world; and our Lord saying. *My sheepe heare my voyce.* So that *Austin* did like the Samaritans, who, at the first, beleevved Christ to be the *Messiah* for the saying of the Woman, but afterward, they professed. *Now wee beleene, not because of thy saying; For wee have heard him our selues.* Now

Now then let vs proceede to the *Reason. 1.*

second Testimony from the proper
workes of the Scriptures, which is
greater then the former, as was the
second Testimony, which Christ
pleaded. I will now take knowledge
but of two proper workes of the Scrip-
tures. The former is; Though they
be, for the most part, very simple, &
plaine, yet (like God) they be might-
ty in operation. For the word of God
simply preached is the power of
God ^f. It being like fire, and an ham- ^f 2 Cor. 12. 9.
mer, ^g converteth the soule, ^h being ¹ Cor. 3. 4. 5
not carnall, casteth downe imagina- ^g 1 Cor. 13. 29.
tions exalted, and bringeth every ^{22.}
thought to the obedience of Christ. ^h Psal. 19. 7.
For it is the sword of the Spirit ^k; be- ¹ 2 Cor. 10.
cause the Spirit of God, being au- ^{4. 5}
thour thereof ^l by it worketh might- ^k Eph. 6. 17.
tily vpon the spirit of man. ¹ Pet. 3. 21.
Heb. 4. 12.
For it accompanieth the same, *I/a. 59*
21. so as a man is compelled to ac-
knowledg the power of Gods word,
when it is faithfully preached, *1 Cor.*
4. 24. 25. B 2 The

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The other is, They prophecy many great things, which are accomplished in due time. As the bondage of *Israell* in *Egypt*, *Exod.* 12. 41. Captivity in *Babilon*, *Ier.* 29. 10. The succession of foure *Monarchies*, *Dan.* 2. 37. to 40. Comming of the *Messiah*, *Dan.* 9. 24. 25. 26. Calling of the *Gentiles*, *Isa.* 2. 2. 3. And revealing of *Antichrist*, *2 Theff.* 2. 7. 8. that is, the Pope revealed after the removall of the Emperour from *Rome*. So that, as God was acknowledged so to be,

Dan. 3. 47. because he, by *Daniel*, opened secrets^m and a Prophet is to be acknowledged so to be, if his Prophecy come to passe, I may conclude, that, because so many, and great Prophecies in the Scriptures are duly fulfilled, they are therefore the vndoubted word of God

Deut. 18.
18. &c.

Reason 3.

Our third Testimony is frō the *Father* that is God, *Gal.* 1. 1 who hath given testimony to the scriptures, *viva voce*, & by his wonderfull works. He gaue testimony *viva voce* to the old Testament, when he gaue the *Deca-*

logue.^o Whereof the Prophets, and ^o Deut. 5. 22.
the rest of the Scriptures are explanations, so that as Law, and Prophets is
here (*per Synecdochem*) put for the
whole old Testament, so else wher is
Prophets onely.^p So that, as the ^p Acts. 26. 27.
whole lumpe, and branches be holy, ^{Ephc. 2. 10.}
if the first fruites, & roote be holy ^q: ^q Rom. 11. 16.
So the testimony given *viva voce* to
the Decalogue, is an authorizing of
the whole olde Testament, God like-
wise *viva voce* gaue Testimony to
the new Testament, when, by a voyce
out of a cloud^r, he sayd *This is my be-*
loved Sonne, in whom I am well pleased,
heare him. Wherein should we heare
him? Towit, In the Gospell, which
is *The word of Reconciliation*^s by for- ^r Mat. 17. 5.
giuenesse of our sinnes, and is there-
fore worthily called *The word of*
Christ^t, Which reconciliation is in- ^s 2 Cor. 5. 19.
timated in these words. *In whom I*
am well pleased. This word of Christ
is contayned in the new Testament;
Therefore, by this voyce, testimonie

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is therunto given. This inference is
 confirmed by the Apostle *Peter*^u. Who
 by this voyce, proveth, that the A-
 postles followed not deceiveable fa-
 bles, but opened the power, & com-
 ming of Christ. God also gaue testi-
 mony therunto by wonderfull works.
 For if Antiquity may be beleevd^x
 He confirmed the old Testament by
 this miracle. *Ptolomy* King of *Egypt*,
 hearing the books of the Jewes high-
 ly exalted, let 70. learned Jewes in
 so many places, so as they could not
 conferre, to translate those bookes
 out of Hebrew into Greeke. When
 they had done, the 70. translations
 so agreed word for word, as if all had
 conferred, & agreed vpon one trans-
 lation. The number of the bookes
 being thirtie nine, The paucitie, and
 ambiguity of Hebrew wordes, and
 experience of diversity in translating
 farre more intelligible languages, co-
 sidered, this is a great miracle. Tou-
 ching the new Testament, the Text
 sayth

^u 1. Pet. 1. 16.
 17.

^x *Iren. lib. 3*
cap 25.

sayth plainly that ^y the Apostles preached every where; And the Lord confirmed the word with signes that followed: therefore God gaue testimonie to the new Testament by wonderfull workes. Here Papists may be answered, who require vs to shew by what miracles, we confirme our new Gospell, I answere; Inderde, if the Gospell, which we preach, were new, as they (like Iewes ^z) doe terme it, ^{Mark 1.27.} then it is to be confirmed with new miracles, or not to be received: But being the same which Christ, & his Apostles preached, it is so sufficiently confirmed by the miracles which Christ, & his Apostles wrought, that wee, with *Austin* ^a call him a wonder of men who now requireth miracles to that ende. ^{Aug de Civit. Dei, l. 22.}

God gaue testimony both to the old, and new Testament by preserving them miraculously. Touching the former it is to be considered, that Israell was for a long season, without

1 Chro. 15.

3.

Jer. 39. 10.

and 27. 12.

2 King 25.

Luke 19. 41

to 44

Acts & Mo-

sumens, p. 30.

the true God, without Priest to teach and without Law^b. Is it not a speciall worke of God, that the Scriptures then being were preserved, and that in purity? And the rather, if we consider how despitefully *Iehoiakim*, cut and burnt *Jeremie's* roule, *Jer.* 36. 23. It is yet more remarkeable that the people of God were captiues. 70. yeares in *Babylon*^c, whether also the holy vessels were carried. How were the Scriptures preserved al this while otherwise than by the wonderfull providence of God? But it is most admirable, that *Ierusalem*, and the Temple were twice destroyed, once by *Nebuchadnezzars* servant^d, and againe after Christ his ascension,^e and yet the holy Books kept in the Temple are preserved. Touching the latter; It is not vnknown, that in the first ages of the Church* there were grievous persecutions for three hundred yeares, by ten Tyrannicall Heathen Emperours of *Rome*, whereof (it may be)

be) Christ prophecyed, when he told the Churches they should have tribulation ten dayes, or times. How ^(Revel. 2.10.) were the Scriptures preserved all this terrible time, other-wise than by the wonderfull providence of God? Againe; Since those ten persecutions, Antichrist the Pope hath exercised his tyranny over the Churches for the space of about. 900. yeares. Vnder a type of a King, *Dan.* ^{s Dan. 11. 28.} prophecyeth of him, which is to be considered. For it is sayd; His heart shall be against the holy Covenant; So the Popes heart is against the new Testament in Christ his bloud, to establish his merits by workes. It is also sayd, *On that King's part armes shall stand,* as now they doe on the Popes part; *and they shall pollute the Sanctuary, and set vp the abominable desolation:* So doth the Pope, pollute the Churches, and setteth vp his abominable Masse. That King, *Did what he listed, cared not for any God, but magni-*

magnified himselfe aboue all. Doth not the Pope all this? Lastly; That King, In place of the God of his Fathers, honoured the God, Manuzim: Doth not the Pope honour in the Masse a God of bread in place of the true God? But what may induce vs to suppose that King to be a type of the Pope? Besides the many agreements noted, It is to be observed, that howsoever all things, written of that King were true according to the letter: yet Christ

Mat. 24. 15. sayth When yee see the abomination of desolation spoken of by Daniell, stand in the holy places &c. Whereby hee applieth this Prophecy to the destruction of Ierusalem, and the Temple by the Romane Emperour, as doth more plainly appeare in Luke 21. 20. conferred with Dan. 9. 26. 27. Divines, not without Analogy, apply this prophecy to the Masse, that abomination (indeede) of Desolation. Againe, It is to be observed, that the Roman Emperour was the first beast that

Revel. 13. 1.

7. 11, 12.

that the Pope is another beast, which doth all that the first beast did; And that the Church of Christ is the House of God,^k as was the Temple. * 1 Tim. 3. 15
So then, as the Romane Emperour destroyed the Temple, so the Pope hath persecuted, and still persecuteth the true Church of Christ. How did the new Testament, so opposite to Popery, escape so long a rage, and reigne? This is the more strange these things considered. The old Testament in Hebrew, and the new Testament in Greeke, were strangers in Israel ever since the Pope was, before the Gospell was renewed. The Pope will not suffer the Scriptures to be read to the people in their mother tongue, & the second Commaundement condemning the worshipping of Images is in popish Catechismes thrust out of the Decalogue. So that I may conclude that as *Nebuchadnezzar*^l acknowledged *Shadrach, Mesbach,* * Dan. 3. 18. and *Abednego* to have beene the servants

vants of God, because they escaped the fiery furnace: so God giveth a remarkeable testimony to the Scriptures, that they bee his vndoubted word, by his so wonderfull preservation.

Reason 4.

Now it is time to proceede to the testimony of Scriptures. But first I will answer this question. Is the testimony which the Scriptures giue to themselves of sufficient credit? Yes; For the same reasons, wherewith Christ^m iustified the record which he bare of himselfe. (1) We know from whence the Scriptures came, even from Gods spirit^m (2) The Father (as we haue proved) is a witnesse, therefore the testimony of two is true, and consequently of credit. Now Christ saith, *The Scriptures*, (that is the *old Testament*, which were before Christ) *testifie of me*. If of Christ, then of his Word, that is, his Gospell. For the woman of *Samarita* could tell that the *Messiah*, that is, Christ, when he came

* Iohn 1. 13.
14. 17. 18.

* 2 Pct. 1. 20.
21.

* Iohn 5. 39.

* Iohn 4. 25.

came should tell vs all things. It may be she had heard, that *Moses* prophesied of Christ, who was to be heard in all things ¹ Besides, Christ is the corner stone of the foundation, (that is, doctrine) as of the Apostles, so of the Prophets. Therefore the Prophets giue testimony to Christ, and his word. As *Moses* and the Prophets (that is, the old Testament) giue testimony to Christ, and his word, which is the doctrine of the new Testament: So Christ in those words, *Iohn* 5. 39. doth giue an honourable testimony to the old Testament, saying, *In them ye thinke to haue eternall life.* And two of the chiefe Apostles giue likewise testimony to the old Testament. For *Peter* sayth: ² *1* *Pet.* 1. 19. *Wee haue a most sure word of the Prophets.* Here *Prophets* (as *Eph.* 2. 20. is put for the whole old Testament. And *Paul* sayth ¹ *The whole Scripture* ² *1* *Tim.* 3. 16. *is given by inspiration.* Whereby the old Testament, without doubt, is signified,

signified, & the new Testament may be vnderstood.

Having finished this course of Testimonies to the word by way of imitation as well as I can, I am now to shew how the other three grounds doe proue this. The first is, *There is a God to be worshipped, therefore there is a word of God to be beleaved.* There be many Gods, so called ^t Every one hath his prescribed worship, whereby he is honoured according to his owne minde, as *Saturne* had his *Saturnalia*, and drunken *Bacchus* his *Bacchanalia*. Yea, the Scriptures intimate as much, *Moloch* had his tabernacle, and *Remphan* his Starre. So that the true God forbiddeth his people ^x to enquire how other Nations serue their Gods. Now can we think that our great, and onely true God is lesse zealous of his glory, then false Gods be of their supposed honour? Hea-then men concluded otherwise, For when they heard that the *Samaritans* were

Reason 5.

1 Cor. 8, 5.

Acts 7, 43.

Deut. 12, 30

were devoured by Lyons, they deemed the cause was, *Not worshipping the God of the Land after his owne manner*.^{y.} God hath made all things for his owne sake, yea even the wicked for the day of evill^{z.}, that he may be glorified, as by all things made, so by the iust condemnatiō of the wicked. Therefore he hath given a Word, that by holy Worship, according to it, he may be glorified. For by such worship especially is He glorified^{a.}, and therefore the Glory departed from *Israel*, when the *Arke*, before which *Israel* worshipped, was taken by the *Philistims*^{b.}: So that God did iustly forsake the Gentiles, because, when they knew him by his Workes of Creation^{c.}, they did not glorifie him as God, by worshipping him according to his will. That this consequence may yet better appeare to be good, it is to be duely observed, that immediately after God, in the Decalogue^{d.}, required Worship as due to him

^{y.} 1 King. 17.
25. 26.

^{z.} Prov. 16. 4.

^{a.} Levit. 10. 1.
2. 3.

^{b.} 1 Sam. 4. 22.
Exod. 33. 7.

^{c.} Rom. 1. 19.
&c.

^{d.} Exod. 20. 3. 4

him onely, he commandeth that worship to be according to his word, and not by mans inventions: And that, where God forbiddeth to inquire how o. her Nations serue their Gods,^e he commandeth to take heed to his Word. And lastly, that when God commanded his people to sanctifie him, he presently commanded to binde vp the Testimony^e, and to seale vp the Law among his Disciples. For (indeed) no Booke doth so glorifie God, as doth the Bible, therefore it is the true Word of God ^s. All that is said, being well considered, this consequence is good. There is a God, to wit, *Iehovah*, therefore there is a Word of God, viz: The olde and new Testament.

Reason 6. The other ground, and consequence is this. There is a Resurrection of the iust, and vniust to be expected, therefore there is a Word of God, that is, the Scriptures, to be beleaved. For howsoever *Cicero* held the Immortalitie

little of the soule ; yet the *Athenian*
 Philosophers deemed the resurrecti-
 on of the bodie to be an vnheard of
 point^h. For, indeed, it is an Article ^{Act. 17. 18.}
 of Christian faith, and not a Tenet ^{32.}
 of naturall reason. So that the *Saddu-*
ces (though *Iewes*) reiected itⁱ. Ther- ^{Mat. 22. 33.}
 fore if it be an Article of Faith, then
 the Scriptures, being the only booke,
 that doth clearely avouch, and proue
 it, must needs be the word of Faith.
 Againe; Why must there be a Resur-
 rection? That the iust may arise vnto
 life, and the vniust vnto condemna-
 tion^k. For the last day is, The day of ^{Ioh. 5. 29.}
 the generall declaration of the iust
 iudgement of God^l. Now that God ^{Rom. 2. 5.}
 may appeare iust when he iudgeth, it ^{Dan. 12. 2.}
 is requisite, that he make his Will
 knowne by his Word ; For where no
 Law is., there is no transgression^m. = ^{Rom. 4. 15.}
 Therefore saith Christ, *If I had not*
come, and spoken to them, they should not
haue had sinneⁿ: but now they haue ^{Ioh. 15. 22.}
 no cloake for sinne. The Gentiles

C

had

°Rom. 2. 12.
14. 15.

had not the Law °, how can they be iudged? Yes, because they haue the effect of the Law written in their hearts.

Reason 7.

The third ground, and consequence is this. *There is a Conscience to be tendered, therefore there is a Word of God to be beleaved.* For the Spirit of God, which speaketh in the Scriptures, so inlightneth the mindes of Gods people, that the Word worketh vpon their Consciences. That as face an-

°Prov. 27. 19.

swereth face in Water. So where the Spirit of the Lord is, there is such li-

°2 Cor. 3. 17.
18.

bertie °, that is, Freedome from the vaile over our hearts, that we behold, as in a glasse, the glory of the LORD with open face, and are changed into the same image. So that the Apostle

And 4. 1. 2.

doth presently affirme, That having this Ministry, he did not handle the Word deceitfully, but in declaration of the truth, he approoved himselfe to every mans Conscience. In ano-

°1 Thel. 4. 8.

ther place, he thus writeth, He that de-

despiseth these things, despiseth not man but God, who hath even given you his holy Spirit. Which is as if he should say, The Spirit of God, in your reading, cannot but acknowledg the same Spirit in me writing, therefore take heede how yee despise these things. It may be obserued, that the more godly any is, the more readily doth his Conscience reflect vpon the Word. Which is intimated by the Apostle, saying, I speake Wisedome among them that are perfect. Nay; the Consciences of them, who are not perfect, are mooved by the Word. The vnlearned man, the secrets of whose heart are made manifest by Prophecy^u, (that is, powerfull Preaching the Word) is compelled, in Conscience, to say, God is in the Preacher indeede: And Agrippa was by Pauls Preaching, (though he a prisoner) compelled, in conscience, to say^x; *Almost thou perswadest me to become a Christian.* So that the con-

1 Cor. 2. 6.
1 Cor 14.
24. 25.
Acts. 16.
27. 28.

C 2 science

science giueth an evident testimony to the Word of God. All then duly considered, we may collect, and conclude, &c.

First, if the Church of God, throughout all ages, haue avouched the olde, and new Testament to be the Word of God. Secondly, if, howsoever the Scriptures be for the most part, simple, and plaine, yet, Gods Spirit working by them, they be mightie in operation. Thirdly, if the Scriptures conteine many Prophecies of great things, which accordingly came to passe in due time. Fourthly, if God gaue testimony to the olde, and new Testament, by a voyce from heaven. Fifthly, if he confirmed them by miracles. Sixtly, if he haue wonderfully preserved them vnto this time. Seventhly, if the olde Testament giue testimony to the new, and the new to the olde; as *Moses* to *Christ*, and *Christ* to *Moses*. Eightly, if it follow, that, If there be a God to be worshipped, viz:
The

The God of *Israel*, there must needes be a Word, *viz.* the Scriptures, that according to them he may be worshipped. Ninthly, if it be a good consequence, A Resurrection of the iust, and vniust is to be expected, therefore there is a Word of God, *viz.* the Scriptures, that God may appeare iust, when he iudgerh in the last day; And tenthly, if this be a sound *Enrhymeme*, There is a Conscience, therefore the Scriptures be the Word of God; Because the Conscience, both of perfect Christians, and other, doth giue an evident testimony to them; then, There is a Word of God, *viz.* the olde, and new Testament, to be beleued.

Here (perhaps) some would expect a resolution of the question betweene the *Papists*, and vs, touching the *Apoeryphall* Writings, *viz.* *Esdra*s, *Tobit*, &c. Whether they be parts of the Canonickall Scriptures, or no. I told you, when I first entred vpon this Text,

that it offereth iust occasion of discussing many points of Religion, fitter for the Schooles, than for this Auditory : Yet because many take occasion to deeme those Writings to be Canonically, because they are ordinarily bound in the midst of them, (notwithstanding the wall of separation, prudently and providently set, by Authoritie, betweene the Bookes of the olde Testament, and them, I meane, the title [*Apocrypha*] with a declaration of the meaning therof, I will shew you my iudgment in a few words. I deeme them, or most of them, Writings worthy of reverend estimation for their antiquitie, and many things worthy diligent reading : But I deny them to be Canonically, that is, the wordes of God, or Rules, whereby our Faith is to be squared. For we are to be builded onely vpon the foundation of the Apostles, and Prophets, Christ himselfe being the corner stone ^{v.} For reverence

verence to those Writings, and for my words sake, I forbear to note obliquities in them, such as are sufficient to demonstrate that they be not endited by the Spirit of God. I therefore desire you to consider but this one Argument. If they be parts of Canonick Scriptures, they are parts either of the olde, or of the new Testament: But they are parts of neither; Therefore they are no parts of the Canonick Scriptures. I never heard that any *Papist* affirmed them to be parts of the new Testament. And (indeed) their antiquitie, and contents doe manifest that they were written before any part of the new Testament was written. To prooue that they be not parts of the olde Testament, I will not vrge a reason of *Hierom*², viz: They are not in the Register of divine Bookes, which the *Jewes* preserved: but desire this to be considered, that they be in Greeke, whereas all the Bookes of the olde

² In Prologo
Galeaso.

Testament be in Hebrew. So (without doubt) had these been likewise, had they been written by inspiration of the Holy Ghost. For the Oracles of God, the giving of the Law, the service of God, and the promises pertained to the *Israelites*^a. If these were amongst them, should they not have been in the same Language? Again; The Law, and the Prophets were read in the Synagogues of the *Jews*^b. If these Writings were amongst them, should not they also have been read? But surely *Pepery* had not then prevailed, to persuade the Scriptures to be read in a strange language to the people assembled on the Sabbath-day. Therefore I may conclude, that the Apocryphall Writings are no parts of the Canonickall Scriptures.

Use 1.

Now am I to proceede on to Vses to be builded vpon this ground of Religion. There is a Word of God, viz: The Bible, consisting of the olde and

^a Rom. 9. 4.

^b Act. 15. 21.

Luk. 4. 16. 17.

and new Testament, to be beleev'd.
 If this be true indeed, then the holy
 Scriptures are to be highly esteemed,
 as the vndoubted Word of God. For,
 as when we know God, if we doe not
 glorifie him as God ^⁴, he will not be ^⁴Rom. 1. 21.
 better pleased with vs, than he was
 with the Gentiles: so if we acknow-
 ledge the truth of this Doctrine, and
 doe not esteeme the Word as the
 Word of God, wee shall be iudged as
 despisers of it. For not to regard, as
 we should, is to despise. As *Timothy*
 had beene despised^d, if (notwithstan- ^d 1 Cor. 16.
 ding his youth) the *Corinthians* had ^{10. 11.}
 not convoyed him on his Journey
 towards *Paul*, seeing he wrought the
 worke of the Lord, as *Paul* did. And
 Christ maketh not hearing, and de-
 spising the Word Preached by the se-
 ventie^e to be æquivalent. How in-
 dignely this despising is taken, shak-
 ing of dust, and lessening of the iudg-
 ments of *Tyrus*, and *Sidon*, in compa-
 rison doe demonstrate. Therefore let

vs imitate *David*, who esteemed the Word better than Gold, yea than much fine Gold^f; and the Merchant, who solde all he had to buy a Pearle of price 8. And let vs deserue the commendations which *Paul* giveth^g to the *Theffalonians*^h, for receiving the Word, not as the Word of men, but as the Word of God. Suppose a true religious man had the onely Bible in the world, would he part with it, thinke yee, for the richest Jewell in the World? If a Booke being the Workmanship of a man be worthily so to be esteemed for the Contents sake, how highly are we to esteeme the doctrine of the Bible, being the Word of God? But how are we to manifest our high estimation of the Word of God? Not chiefly by binding the Bible faire, though that sheweth some good respect thereof: Nor by setting it handsomely in the Window, or some eminent place, and never, or seldome reade therein: But by

by hearing, beleeving, and obeying it as the Word of God.

In such hearing, two things are required, Readie diligence, and Religious reverence. Touching the former it is Prophecied; That in the last dayes, Christ his people shall come willingly at the time of Assembly, as an Army in holy beautie: and, That many people shall flow to the house of the Lord^k, inciting one another. ^k *Isa. 2. 2. 3.* And why? Because the Word of the Lord goeth from *Ierusalem*. This is to seeke after the knowledge of Gods will in his Word, as for treasure^l. According to those Prophecies. The Kingdome of God was Preached, and every man pressed vnto it^m after the comming of *Iohn Baptist*. The Apostles would not goe from Christⁿ, (as some Disciples did) because He had the words of eternall life. And *Cornelius* a Captaine, when he heard that *Peter* should tell him what he ought to doe, sent immediately for him,

Vse 2.

^l *Psal. 110. 3.*

^k *Isa. 2. 2. 3.*

^l *Prov. 2. 3. 4.*

^m *Luk. 16. 16.*

ⁿ *Ioh. 6. 66, 67. 68.*

him, and having called together his
 kinsmen, and speciall friends, waited
 for him^o, and were ready to heare
 whatsoever he should say from God.
 Hereby are condemned such as haue
 small zeale in repairing to the Word,
 but absent themselues vpon small oc-
 casions, as prooving of Oxen^p, with
 whom God is angry. Such as remem-
 ber not the Sabbath day, so as to dis-
 pose of their businesse, that they may
 be ready in due time to attend the
 Word. They will remember, and
 pleade, that it is a day of rest, & sleepe
 the longer that day: But they forget
 that the rest must be holy to the
 Lord^q. Yea such are hereby condem-
 ned, who though they seeme to haue
 some mind to heare the Word Prea-
 ched, and therefore cast to come to
 that betime, yet are not diligent to
 come to heare the Word read. As if
 the Word read be not to be regarded
 as the Word of God, and, As if it be
 not necessary that Gods people
 should

*Aa. 10. 5. 6. 7
 24. 33.

p Luk. 14. 19.
 21.

q Exod. 31. 15.

should know, in some measure, the letter, and body of the Scriptures; Wherevnto they cannot attaine by hearing onely those small Texts wherevpon Preachers Discourse. Therefore Christian Churches have well imitated the auncient people of God^r, in appointing the Scriptures ^{Act. 13. 14. 15.} to be read in the great Congregati- ^{& 15. 21.} ons, especially on the Lords day, so as the body thereof may be read over againe, and againe in time. Wherevnto if the people doe not diligently resort, especially such as want learning, leisure, or Bibles to reade, doe they esteeme the Word read as the Word of God?

A second thing required in hearing the word, as the word of God, is religious reverence. When we pray we speake to God, & then we kneele, ^{Psal. 95. 6.} or should doe: when the word is read, or preached, God speaketh to vs, and shall we not heare him with religious reverence? We heare the
Iudge

Judge giving a charge in the *Assises*; with vncovered heads, and all civill reverence, and shall not our demeanure be religiously reverent, when God speaketh vnto vs in his word? *Moses* was to put off his shooes because of the presence of God speaking out of a burning bush: And the people were to be sanctified when they were to meete with God speaking the tenne Commaundements. When we heare the word preached wee are in Gods speciall presence, therefore wee are exhorted by the Spirit^u to looke to our feete before we enter into the house of God, and bee more ready to heare, than to offer the sacrifice of fooles. And Christ stood when he read his text^x: but he sat after, when he preached. All this doth shew, that the word is to be heard with religious reverence. Yea there be some learned Divines, who hold that men ought to be vncovered, that is, put off their hatts the whole Sermon while:

^{Exod. 3.4.5.}
^{& 19.10.11.}

17.

^{Eccles. 5.1.}

^{Luke 4.16.}

20.

while. But for my part, I dare not precisely binde the conscience of any man to this, or that particular demonstration of religious reverence. Though I graunt that a Sermon is to be heard with religious reverence as well as the word read : For Ministers of the Gospell are the messengers of God (as were the Priests of the Law²) and it is to be presumed, that their lips also preserve knowledge, therefore people must, with religious reverence, hearken to the word from their mouth. Heereby are condemned such as come to Wisedomes feast^a without a wedding garment^b, that is, due preparation and fittesse. As also such as sleepe, talke, gaze about, or otherwise haue their minds drawne from hearing the word. Is this to haue either their eyes fastned^c vpon the Preacher, or to haue hearts opened by the Lord^d to hearken to his word?

^a Mal. 2.7.
² Cor. 5.10.
³ Cor. 4.1.

^b Prou 9. 3.4.
5.
^b Math. 22.12

^c Luke 4.10.

^d AAs 16.14.

It is not a sufficient estimation of the Use^e

the Word to repaire therevnto with diligence, and to heare it with reverence, except we beleue it as the Word of God. For if the Word be not mixed with Faith in those that heare it, it will not profit them vnto either reformation, ædification, or consolation, which are the effects of

• Hebr. 4. 2. heare it, that is, of powerfull Preaching. Againe; He, who beleeveth

• 1 Cor. 14. 3. the Word so as to receiue it, that is, to beleue the testimony thereof, doth

24. 25. scale that God is true^h: But God is true (I may adde, *Absolutely*) and to

• Ioh. 1. 12. be iustified in his wordes; I may adde, *because they be absolutely true as God is.* Therefore they are to be heard with Faith, resting vpon them absolutely without all doubting of their truth. For the Word of God is called the *Faith of God*^k: Which intimateth;

• Rom. 3. 4. that if we beleue Faith to be in God; we must beleene his Word accordingly. This is a maine difference betweene the Word of God (which is

to be heard with Faith howsoever it
 crosse our iudgement; for Faith sur-
 mounteth Reason) and the Word of
 man, which is no further to be belee-
 ved, than it agreeth with the Word,
 which is, Truth it selfe¹: For every ^{1 Ioh. 17. 17.}
 man is by nature, a Lyar^m, and there- ^{m Rom. 3. 4.}
 fore is not to be iustified in all his
 wordes. So that, Gods people may
 lawfully (so it be with Discretion, and
 Humilitie) examine the Doctrine, by
 what Preacher soever delivered, whe-
 ther it be warranted by the Scrip-
 tures, or no, if the truth thereof be
 not evident to them, as did the no-
 bly-minded *Bereans*ⁿ. But if the truth ^{n Act. 17. 10.}
 of the Word be delivered to their ^{11.}
 Consciences, then must they beleeue
 it without any demurring. So the
 Apostles beleeved that Christ his
 flesh is meat indeed, and his blood
 drinke indeed^o, and followed him ^{o Ioh. 6. 55. 60.}
 without any offence, because he had ^{61. 66. 67. 68.}
 the words of eternall life, whereas o-
 ther seeming Disciples were offen-
 ded,

2 Rom. 4. 18.
19. 20. 21.

1 Isa. 39. 5. 6.
7. 8.

2 Psal. 27. 8.

ded, and gaue over following Christ; because it seemed to their naturall reason to be an hard saying. So *Abraham* ² *aboue hope*, in regard of his olde age, and his wife's barrennesse, but *under hope* in regard of Gods power, beleeeved the Word of God, promising to make him a Father of many Nations. So *Hezekiah* ¹ (though a King) was not angry with the Prophet, prophecyng most grieuous things to him, but beleeeved his Prophecy (so crossing natural affections) as the VVord of God, and sayd, *The Word of the Lord is good*. Here I suppose, it will be some comfort to know how yee may iudge of your selues in the time of hearing, whether the VVord be mixed with faith; I'll shew you. If your hearts answer Gods VVord, as did *Dauids*, when God sayd ^r, *Seeke yee my face*, his heart answered, *O Lord, I will seeke thy face*. For Faith is such an assent to every VVord of God, as produceth affections,

tions, and actions answerable to the Word, wherevnto the heart assenteth. So that when *John Baptist* Preacheth Repentance^t, we grieve in the sense of sinne: and when *Christ* Preacheth the Gospell, we are comforted in hope of forgiveness.

^t Math. 11. 17.
16. 17. 18. 19.

Hereby are condemned such as are like those proud men^t, who tolde *Jeremy*, that he spake falsely when he delivered the Word of God which crossed their purposes. Secondly, Such as be like the Princeⁿ, who contraried the Word of God touching suddaine cheapnesse of Corne, because it was contrary to his sensuall reason: But the Word was fulfilled, and he perished. And thirdly, Mockers^x, which, in these last dayes, will walke after their lusts, not beleeving the promise of *Christ* his comming to iudgement, because it is deferred. Yea, fourthly, those weake ones, who are like to *David*^y, who sayd in his feare, *All men be lyars*, meaning espe-

^t Iere. 43. 2.

^y 2 King. 7. 2.
2. 17.

^x 2 Pet. 3. 3. 4.

^y Psal. 116. 11.

cially *Samuel*, who annointed him to be King ^a: But before he got the Crowne, *Saul* so persecuted him, that he doubted of the word which *Samuel* had spoken. Fifthly, Much more are they hereby condemned, who, out of an humour troubled by the Word, doe cavill against it, contrary to the Apostle *James* his exhortation, ^a *That we should receiue the Word with meeknesse, and therefore should be swift to heare, slow to speake, & slow to wrath.* For *Wrath*, because the VVord crosseth our mind, stirreth vp the tongue vnto gain-saying, and therefore the VVord is not beleeeved as the Word of God. Sixtly, Hereby are condemned such as despayre in the time of affliction, and doe not liue by Faith ^b, waiting for the appointed time when the vision will speake comfort. And seaventhly, such as like the *Elders* of ^c *Israel*, set vp Idols in their hearts, which are stumbling blockes of iniquitie, stopping the way betweene the

the VWord, and Faith, so as they cannot be mixed in them that heare, I meane those who heare the Word with preiudicate opinions, *Papists* or other, who will stop their eares, and not heare the Word, so as to belecue it as the Word of God, *charme the charmer never so wisely* ^{d.}

^d Psal. 58. 5.

Use 5.

The third thing required to manifest our high estimation of the Word, is, To obey it as the Word of God. For to heare the Word, and not to obey it, is deemed by God a *casting it away* ^{e.} Therefore wee deceiue our

^e 1 Sam. 15.

22. 23.

selues, though we be hearers, if we be not doers also of the Word ^f: But

^f 1 Tim. 1. 22.

what is required of vs that we may obey the Word as the Word of God?

I answerē, many things. Among the rest especially, Absolute obedience to whatsoever the Word commandeth, without making any question, or difficultie. For God is of absolute authoritie, and therefore we pray,

Thy will be done on earth, as it is in ^{Math. 6. 10.}

D 3

heaven:

heaven: and, His Word is perfect,
 and right^h, Therefore our absolute
 obedience is not blinde, as is the o-
 bedience of Iesuites to their superi-
 ours, whom they must obey, though
 they command the killing of Prin-
 ces, not inquiring after the lawfulness
 of such a Commandement:
 But their superstitious, and blinde o-
 bedience condemneth vs, if we yeeld
 not absolute obedience to the Word
 of God, which is of absolute autho-
 ritie, and altogether without error.
 So be not the Commandements of
 the Pope, or of any humane Superi-
 our whomsoever Let vs consider
 some few examples of obedience to
 the Word, as to the Word of God.
 That vnmatchable example of *A-*
braham, may well be *Instar omnium*,
 who obeying the Word of God, spa-
 red not *Isaac* his onely sonneⁱ, be-
 gotten in his olde age^k, and in both
 these respects dearly beloved; Yea,
 the Sonne of Promise^l; with whom,
 and

ⁱ Gen. 22. 1. 2.
 3. 9. 10. 16.

^k And 21. 2.

^l Gal. 4. 28.

and his seed, God promised to establish an everlasting Covenant^m; ^{m Gen. 17. 2.}
 But without pleading any of these ^{19.}
 thingsⁿ, arose early to goe to sacrifice ^{n Zach. 12. 10.}
 him, with his owne handes. Now
 whereas *Abraham* is the Father of all^o, ^{o Rom. 4. 12.}
 who walke in the steps of his Faith,
 I will tell you one other example of
 his obedience to the Word of God,
 which is remarkeable too, the rather
 because the Spirit of God taketh speciall
 notice thereof^p, shewing vs that ^{p Heb. 11. 9.}
Abraham obeyed God commanding
 him to goe he knew not whither.
 VVhich last words imply, that he obeyed
 readily without questioning
 whether dangers were in the way,
 and what commodious dwelling
 was in the place wherevnto he should
 goe; therefore it is said, that by Faith
 he obeyed. So also it is written in the
 same Chapter, Verse 17. that *Abraham*
 offered up *Isaac* by Faith. Where-
 by the Spirit of God intimateth, that
 in both these obediences, *Abraham*

esteemed the Commandements, as the words of God. I shall expresse this point yet more plainly by an example of *Peters* walking vpon the Sea at Christ his bidding^a. But note, that *Peter* perceiving that it was Christ, and not a Spirit, as he, and his fellowes feared, who walked on the Sea in the night, sayd, Master, if it be thou, bid me come vnto thee on the water. Which sheweth how highly he esteemed of Christ his Word, perswaded that obeying it he should neither tempt God^r, nor perish by going on the water. I will adde but another example, wherein yee may see both the Wisedome of the flesh, and obedience of Faith. *Naaman* was directed^f by a messenger from *Elisha*, to wash himselfe in *Iordan* for cure of his leprosie; He went away murmuring; But perswaded by his servants to haue due regard of the Prophets word, he obeyed, and was cured.

Hereby

^a Mat. 14. 34.

^r 35. 36. 37.

^f 38. 39.

^r & 4. 5. 6. 7.

^f 2 King. 5. 10

^f 11. 12. 13. 14.

Hereby are condemned (1) rebellious hearers of the word, who say, The word which thou hast spoken vnto vs in the name of the Lord, wee will not heare^t: but we will doe what we thinke good, and as our Princes, and Fathers before vs haue done. (2) Presumptuous hearers, who blesse themselves in their hearts^u, when they heare iudgements out of the word against their sinnes, and so adde drunkenesse to thirst: but God will not be mercifull to such. (3) Hypocriticall hearers, who call one vpon another ^xto heare the word, and sit before the Preacher, as reverently as others, but they make a iest of it, and will not obey it. And (4) such as pretend obedience to the word out of a sudden flash of zeale, like the young man^y who came running, and kneeling to Christ, to know what he might doe for eternall life: But when Christ bad him sell, and giue all to the poore, and follow him, hee went away

^t Jer. 44. 16. 17

^u Deut. 29. 19
20.

^x Ezek. 33.
30. 31.

^y Mark. 10.
17. 21. 22.

away sorrowfull; for he was rich: So many, when the word reprooveth them for drunkenness, are grieved for the present, confesse it is their sinne, and wish they could leaue it, but they doe not.

I haue told you of some to be condemned for not beleeuing, and of others, for not obeying the word as the word of God; Now I must tell you of the Antichristian Synagogue of Rome, which shamefully offendeth in both those respects, in taking the second Commaundement out of the Decalogue, as hath beene said, contrary to the expresse word of God; who giveth this peremptorie charge^a, *Whatsoever I commaund you, take heede you doe it. Thou shalt put nothing thereto, nor take ought there-from.* If the Papists did beleue the word, as the word of God, durst they thus abuse ignorant people? God deliver vs from vnreasonable, and evill men^b: for all men haue

^a Deut. 12. 32.

^b 2 Thes. 3. 2.

have not faith. Now ; why doe they this? Even because they are so addicted to Idolatry, that despising the censure of Christ, *Mat. 5. 19.* they will neither obey this word of God themselves ^c, nor suffer the people ^{c. Mat. 5. 19.} to obey it, in not worshipping Images. For they feare, that if it were published in their Catechismes, the people would, in time, abhorre that *babish*, and *Babylonish* Idolatry, observing how precisely that commandement forbiddeth the worshipping of Images, and how iealous God is thereof. And the more, when they know and consider, that the whole Decalogue was written twice in Tables of Stone ^d, with the finger of God; which argueth the perpetu- ^{d Exod. 31. 16. and 34. 1. and 20. 14.} tie thereof, and that the Commandement forbidding worshipping of Images is twice recorded by the Spirit ^e, as the second of the ten Commandements spoken by God him- ^{e Deut. 5. 8. 22} selfe. But I pray you take know-
ledge

Dent. 10. 4,

ledge of most damnable coufenage, viz. Because the Scriptures say expressly, that God wrote ten Commandements in the two Tables, and the people generally know that there must be ten Commandements, they divide the tenth Commandement, and make *Thou shalt not covet thy neighbours wife*, the ninth; and *Thou shalt not covet thy neighbours house*, &c. the tenth. Note further, I pray you, as coufenage, so grosse absurditie; For the Commandement consisteth onely in these words, *Thou shalt not covet*; So that it is absurd to say that there be so many Commandements as there be objects of coveting mentioned, as Oxe, Ass, &c. Were it not absurd to make two Commandements of the fifth, because therein be mentioned two objects, (viz. Father, and Mother) of Honour, the dutie commanded. If it be sayd, that Honour is but once commanded, whereas Covering is twice

twice forbidden, yea so, as that Coveting a neighbours wife is first forbidden, as if there were a kinde of respect to the seaventh Commandement: and Coveting a neighbours house, is forbidden afterward, as if there were a kinde of respect to the eight Commandement: I answer. All (yet) is but *Coveting*; which is twice vrged, because more knowledge should be taken of the Commandement: For if *Paul* had not knowne *Lust* to be a sinne, had not *Rom. 7. 8.* this Commandement forbidden it, how would others haue knowne it? But further, I answere; That howsoever, indeed, not-coveting a wife be first set downe *Deut. 5. 21.* yet not-coveting an house is first set downe *Exod. 20. 17.* Which sheweth that not-coveting house, wife, &c. is forbidden by one, and the same Commandement. Haue not we cause to thanke God, that we are delivered from Popery, which is the Mystery of iniquitie?

Here

Here (it may be) some will grant that the Word spoken by God, or ^{Math. 1. 23.} Christ, who was God as well as man^b, is to be beleaved, and obeyed absolutely without any doubting, or questioning: But they thinke, that the doctrine of others is not so to be beleaved, and obeyed. Let such remember that God approved the minde of the people, desiring that G O D would speake to them no more himselfeⁱ, and promising to heare, and doe whatsoever God shall speake vnto them by his servant. It may be it will be replied. Yea, we grant that *Moses*, Prophets, and Apostles sent immediately from God, or Christ, their words are to be beleaved, and obeyed absolutely: But so are not the Sermons of Preachers in these times.

^{Dent. 5. 25. 26. 27. 28.} *Obiect.* Indeed, the Persons of ordinary Pastors, and Teachers, are not sent immediately from God, or Christ, as were the persons of Prophets, and Apostles: But their Ministry it selfe

Ans. was

was immediately & ordeined by ^a 1 Cor. 12. 5.
 Christ, wherevnto they having fit ^{8.}
 gifts for the same, are called by the ^{Eph. 4. 1 8.}
 voyce of the Church^l, and there- ^{11. 12.}
 fore to be esteemed as Ministers of ^{1 Acts. 14. 23.}
 Christ^m. For they performe the ^m 1 Cor. 16.
 same ordinary worke of the Mini- ^{10. 11.}
 stery, in disposing the Mysteries of
 God vnto the edification of the
 Church, which the Apostles did.
 Therefore the Apostle exhorteth
 Gods peopleⁿ to obey (which im- ^a Heb. 13. 17.
 plyeth *hearing*, and *beleeving*)
 such as had the charge of their
 soules. If then people are to esteeme
 their Pastors, and Teachers, as the
 Ministers of Christ, they must, as
 did *Corneilius*^o, presume, that they
 will Preach the Word of GOD,
 and be prepared accordingly to
heare, which implyeth *beleeving*
 and *obeying*. I grant, that the doc-
 trine of Pastors, and Teachers, be
 they never so learned, and faith-
 full, is subiect to error; where-

^o Acts. 10. 3. 6
33.

as the Prophets, and Apostles delivered an infallible truth, therefore people may the more diligently (so it be with humilitie) try the Spirits. But if the truth of Gods Word be declared to their Consciences, let them remember what Christ sayth^e, speaking (not of the Apostles, but) of the seaventie Disciples; *He that heareth you, heareth me, and he that despiseth you, despiseth me.* Lastly, let it be considered, Whether *Naaman* could haue excused his not-washing in *Jordan*, by saying, He was commanded so to doe by a messenger, and not by the Prophet *Elisha*; seeing thar, which the Messenger commanded, was the Word of God as well, as if *Elisha* had spoken it.

Vse 6.

If then Gods people are to say one to another, much more to their owne hearts, as did the people in *Ezekiels* time^e, (but with better mindes) Let vs goe, and heare what

is the Word that commeth from the Lord. When they goe to heare their Pastors, and Teachers, they must not bring with them eares, either Antichristian to hearken after Doctrines strange, or not grounded vpon the Word (For Christ his Sheepe know his voyce, and follow him^s: They^s know not the voyce of a stranger, nor follow him) or itching^s, to hearken after the enticing speech of mans wisdom^e, as if their faith dependeth thereon: But let them be of Davids minde, who professed that he loved Gods Word^s, but hated vaine^s inventions. Much lesse are they to be so obstinate, and wicked, as to say, either in their hearts, or with their mouthes^s; Let not our Seers Prophesy right things, but errours, and flattering things.

Againe, if people must come to Sermons with minds expecting onely Doctrine grounded vpon Gods Word, such as they must beleue,

E

and

Use 7.

^s Ioh. 10. 4. 5.

^s 2 Tim. 4. 3.

^s 1 Cor. 2. 4. 5.

^s Ps. 116. 113.

^s Isa. 30. 10.

and obey as the Word of God, then the Preacher must be wise to seeke
 * Eccles. 12. 9. out the wordes of truth ^z and faith-
 10. full to Preach them as the wordes of
 * 1 Pet. 4. 11. God ^{*}, that is, with all authoritie ^a, in
 * Tit. 2. 15. the plaine evidence of the Spirit ^b.
 b 1 Cor. 2. 4. For if any man Preach not according
 to the Word, what reading soever he
 c Isa. 8. 10. make shew of, he hath no light in
 him ^c : And howsoever his affected
 humane eloquence be applauded by
 d 2 Cor. 2. 17. itching eares, yet he doth but make
 Merchandize of the Word of God ^d.
 Let Ministers therefore speake (as
 e Jer. 23. 28. God himselfe admonisheth ^e) the
 Word faithfully ; For what is chaffe
 to the wheate ?

Use 8. Lastly ; Whereas I haue sayd that every one of the afore-mentioned grounds of religion is of that powerfull truth, that if it be beleaved indeed, it perswaderh the beleever to make Conscience of sinne, I must make it good touching this ground, viz. There is a Word of God, to wit, the

the Bible, to be beleeved. This is
 soone done, both these Propositions
 being proved ; 1. Whosoever be-
 leeveth the Word, as the Word of
 God, maketh Conscience of sinne;
 and 2. Whosoever maketh not Con-
 science of sinne, beleeveth not the
 Word, as the Word of God. Tou-
 ching the former. What other cause
 can be supposed why the Word was
 as a fire in *Jeremy*^f, compeiling him ^{f Ier. 20. 7. 8.}
 to speak in the name of God, though ^{9. 10.}
 in a strong passion he had said, he
 would not, but that he verily belee-
 ved, that it was the Word of God
 which he was commanded to speake,
 & which cōmanded him to speake?
 The answer which *Abraham* gaue to
 the rich man in hell torments desi-
 ring that *Lazarus* might be sent vnto
 his brethren to prevent their tor-
 ments (*viz.* & *They haue Moses, and* ^{3 Luk. 16. 27.}
the Prophets, let them heare them, that ^{28. 29.}
is, their doctrine) sheweth plainly,
 that whosoever heareth the words of

God as the Words of God, cannot but make conscience of sinne : And

^h Rom. 6. 17. *Paul* telleth the *Romanes* ^h, that howsoever they had beene servants of sin, yet after they were delivered vnto the forme of doctrine, that is, heard the Word as the Word of God, they obeyed that forme from the heart, that is, made conscience of sinne. 2. That whosoever maketh not Conscience of sinne, beleeueth not the Word to be the Word of God, whatsoever he pretend, briefly thus appeareth. That wicked one who hath Gods

ⁱ psal. 50. 16. Word in his mouth, and yet will not be reformed, is iudged by God himselfe to cast his words behinde him. The remnant of the people of *Judah*, and their Chieftaines prayed *Iere-*

^k Jer. 42. 1. 2. 3 *miah* ^k to enquire of God whether they might not fly into *Egypt* to saue themselves from the *Caldeans*, protesting to obey the Word of God whatsoever it should be : Yet, when the Word crossed their purpose to fly
into

into *Egypt*, they would not belecue it.
 And when the rich man in hell, further pressed *Abraham* to send *Lazarus*, he had this further answer; ¹ If ¹ Luk. 16. 31.
 they heare not (with Faith) *Moses*,
 and the Prophets, neither will they
 be perswaded though one rise from
 the dead againe. Both the Propositions
 are confirmed by these wordes
 of Christ ^m. *He that doth evill hateth* = Ioh. 3. 20.
the light, that is, doth not belecue the 21.
 Word as the Word of God : *But he*
that doth the truth commeth to the light,
that his deedes might be made mani-
fest, that they be wrought accor-
ding to God. To whom be
 glory by all men in
 their obedience
 of FAITH.
 Amen.

F I N I S.
